





## THE STATE FAIR.

NEDAY, SEPTEMBER 15, 1886.  
An Auspicious Opening Yesterday.

## RAILROAD COLLISION.

Thirteen Men Killed.

Many Seriously Injured.

Immense Exhibit in All the Departments.

LEWISTON, Sept. 14. The State Fair opened to-day with every prospect of a large exhibition. The entries in the stock and horse departments exceed anything made in Maine. The "Short Horns" are the Waverly herds, from Stark's, Oakes of Farmington, Fales, Howard and Hills of Fairfield, Drew of Saco, and others. The Herefords and their grades are the largest in numbers. Burleigh & Bowditch have fifteen head, E. R. Holmes of Oxford, seven, Atkinson of Norridgewock, fourteen. Among other exhibitors are Hiltz, Thompson of Livermore, Underwood of Fayette, and Shepard of Skowhegan. In Holstons, Caviglia of Lewiston, Bradley of Saco, Berry and Thurlow of New Gloucester, grand exhibits. Libby of Sacarappa has a herd of Ayrshires, D. W. Clark of Portland, Guernseys. The Milner Herds are in Fores. True of Litchfield, Whitney of Thomas ton, Gardner of Rockland, and Briggs of Auburn, bring good animals. The American Jersey Herds are represented by Haskell, Owes and Cobb of North Leeds, Briggs of Auburn, Lodge of West Paris, King of Paris, and others. Q. H. Maxie and W. H. Tuomi make the only exhibit of Devons. Burleigh & Bowditch have a herd of Sussex. The exhibit of grades of all breeds of working and fat cattle, steers, cows and heifers is enormous. Eight town teams are entered. The horse department embraces the best stock in Maine. The trotters have already been shown in the official lists. Stallions and fillies are in great number. There is a large exhibit of sheep, embracing Cotswold, Leicesters, Oxford Down, South Downs, Merinos, Shropshire and Horned Dorsets.

In Swine there is a good exhibit. The poultry exhibit is beyond precedent. The new building proves too small. All are enthusiastic over the extent and beauty of the show. The dairy exhibit is large and excellent. Having no show in City Hall it was feared the household and decorative art would be failures, but there is a creditable display. Keele & Brown, North Turner, display Maine made chairs. The August Wrench Company, the North Wayne Tool Company and Bangor Stone Ware Company have good displays. Auburn and Turner Granges have tasteful exhibits. The entries number 7,200 in all. One hundred and seventy-five carloads have been taken upon the grounds.

## FIRE RECORD.

TO DAY'S EXERCISES.—There has been a base ball game won by the Yarmouth nine and races. The 2.37 race is pronounced by experts the best ever trotted on this track. Ten horses started and remained in the race to the last heat. Following is the summary for green horses, purse \$100:

F. S. Tilton, Oakland, 3 4 1 1 1  
Cleveland Girl, Cleveland, 1 2 2 2 2  
H. H. Stockdale, Gardiner, 2 2 3 3 3  
J. P. Edwards, Dixfield, 4 1 4 dis.  
J. N. Grant, Augusta, 1 0 2 2 2  
D. J. Hale, Gen Sheldens, 3 dis.  
J. W. Hutchins, Portland, 2 2 5-5  
Nelson, Waterville, 2 2 6-5  
Crawford, Maine, 2 2 6-5  
rounded out, 3 2 7-5  
2.37 Class; purse \$2.50.

L. C. Hyndon, Lewiston, 2.37 Class; purse \$100.

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Passamaquoddy Customs.  
The Joy Clothes and the Snake Dance  
—A WAKE WITH LEMONADE AND  
CANDY.

[Eastport Letter to Lewiston Journal.]  
The most curious and elaborate custom of the Passamaquoddy Indians is called "Putting on the Joy Clothes." When a married man dies and a Passamaquoddy squaw becomes a widow, she puts on a mourning dress of black goods. This she wears for one year. At the expiration of that time, she procures the "joy clothes," a gown of some gay color. Her friends and relatives gather at her house, the houses of relatives, and old old people, who make a long speech to the survivor, in which he recounts the Indian tongue the virtues of the deceased. At the end of his speech he says, "You are not free. All you need do now is to pray for your master."

All remain silent for a few moments. Then comes the "putting on of the hat." At a signal, the oldest relative puts the joy hat on the relator, and at the same instant the cannon down on the shore is touched off.

The quietest part of the ceremony then takes place. The whole company go to the town hall. All seat themselves in a circle, and the old man, whether a man or a woman, comes forward with a silver plate, which is filled with vermilion dye, and smears the forehead, the cheek bones and the chin of each person present. After being decorated in this way, the dance of the "memento" is not devoid of grace. All march singly in a circle, first. Then the file turns itself and in a circle of windings imitate the tortoise to come in a snake-like form, so as to mimic a snake, but to step out as though they were snakes on the floor. They put each foot down cautiously, and with a sort of a hitch not unlike some of the steps of a hop-witz.

It was performed by an old man with a cow's horn filled with shot, which he rattles furiously. All sing while they are dancing a joy chant, the words of which are, "We go now to the grave."

At the strains are just alike.

Father O'Dowd, the pastor of the tribe at Pleasant Point, who is very much attached to them, and to whom I spoke for further information about the Indians, told me that he was present at a recent performance of "Putting on the joy clothes," suffered himself to be painted with vermilion, and joined in the dance. He said it had delighted him so thoroughly that he thoroughly delighted his people.

When a young girl, who was highly respected by the tribe, died, a great demonstration is made in her honor. The old ones will paint her hat and put on all her ornaments. On the night after her death, they hold a wake. They gather around a long table and feast from a whole barrel of lemonade and a barrel of cake. A dish of confectionery is usually eaten at one of these wakes. Liquor is never used. The rites of the funeral and burial are those of the Roman Catholic church. Sometimes, sprigs of evergreen are dropped into the grave by the old ones.

I asked Father O'Dowd about the music of the Indians, whether it is heathen or religious, and he said it was religious. "They sing the same beautiful chants that have been sung in Catholic churches all over the world for centuries. They were taught to the Indians and Indian words were set to them by Father Francis and Father Desmilles."

The Indians hand them down from one generation to another. The hymns are contained in the Indians' Good Book," said Father Dowd, handing me a prayer and hymn book printed in the Indian language. Here are the ten commandments in Indian:

1. Ni-ho-mu-lu-que kil-wa Galu-is-nu-ak, no-sa o-pch ta-mu-te-hu-ka-hu. (No catch me book.)

2. Mo-sa lo-cod-me-cu-tch Te-bell-a. (No steal-thi-ki-wa-ri-won.)

3. Me-kay-nu-doh-nun kwa-wei-si qui-set-a-se-nuk.

4. Bit-kuh-nu-ha-mon kue-toh-uh-nu-ah.

5. Mo-sa lo-pud-me-cu-tch.

6. Mo-sa lo-cod-me-cu-tch won-ni-wa-gan.

7. Mo-sa cu-mud-na-nu-cu-tch

8. Mo-sa cu-lo-cau-kuh-nu-moo-wa-ku-

9. Mo-sa we-go-to-doh-mo-wa-cu-tch

wit-oh-so-uh-won woe-we-ge-ti.

10. Mo-sa we-go-to-hod mo-wa-cu-tch

wit-oh-su-nu-mu-ches-e-uh.

In the new Passamaquoddy Chapel at Pleasant Point, are tablets sacred to the memory of these priests, Rev. Francis Cronin, who died in 1854, Rev. Edw-Louis Desmilles, who died in 1843 and Rev. Kenneth A. Kennedy, who died in 1858. They are all buried under the chapel.

This Father Desmilles is the revered saint of the Passamaquoddy tribe. He was a man remarkable for his heroic courage, a deeply cultured and naturally educated, he might have been a bishop, but he gave his life to this poor ignorant tribe. He lived with them eleven years in their huts, and taught them the Christian religion. They did not live in "white man's houses" and had few of the conveniences which they now possess, but their ways of life were more like those of their ancestors. Father Desmilles gave his life for his faith, lost his home. He did more to reclaim the tribe from barbarism than any of his benefactors. I asked one of them about a certain act of supererogation and he said:

"We do not have no more since Father Desmilles."

This good father's life is one of the many instances of self-sacrifice and devotion furnished by the Roman Catholic priesthood. Another priest, Rev. Mr. Cronin, who died in 1854, was a son of a poor fisherman, who had no education, but which illustrates the patriotic and determined course which he finds necessary in dealing with the tribe. Being present at one of the Indian dances, he found some young Indians robbing the clothing of the soldiers of Fort Bowditch, who had the reputation of having wronged two of the Indian girls. The priest ordered several of the stout Indians to tie the wrists of the robbers with ropes and then dash them thoroughly in the river. The Indians have not gone near the village since.

Through the efforts of Father O'Dowd, the Pleasant Point tribe have secured a nice chief who has paid by the State \$100 a year for his attendance on the tribe. Last year, he gave this salary towards repairing the chapel and assessed each family one basket per week for this purpose. One basket per week does not amount to much to the family, but the product was a handsome sum.

Dates of Public Exhibitions.  
Maine State Agricultural, State Pomological, and Androscoggin County Agricultural Societies, at Lewiston, September 14-17.

Kennebec County, at Readfield, September 28-30.

Kennebec and Somerset Union, at Fairfield, September 28-30.

Woopeet County, at Belfast, September 22-24.

West Franklin, at Phillips, October 6-7.

Cumberland County, at Portland, September 27-30.

Oak Creek Valley Society, at Cornelia, September 14-17.

West Penobscot, at Exeter, September 28-30.

North Penobscot, at Lee, September 30, October 1.

North Aroostook, Presque Isle, September 17-18.

West Washington, at Jonesboro' September 28-30.

Penobscot County, at East Eddington, September 23-24.

Cumberland Farmers' Club, at West Cumberland, October 5-7.

Lincoln County, at Damariscotta Driv- ing Park, September 26-30.

North Kennebec, at Waterville, September 23-25.

Waldo and Pemobscot Agricultural Societies, at Monson, September 28th and 29th.

## "Save" Je"

Is a common expression, often heard from those who have realized, by personal use, the curative powers of Ayer's Cherry Pectoral. "I cannot say enough in praise of Ayer's Cherry Pectoral, because as I do, so shall my wife, and I am satisfied, saved my life.—Mrs. E. Coburn, 18 Second st., Lowell, Mass.

I have used Ayer's Cherry Pectoral, as a medicine, and sincerely believe I should have been in my grave, had it not been for this medicine. It has cured me of a disease which I had almost despaired of ever finding a remedy for.—D. A. McMullen, Winslow, Province of Ontario.

Ayer's Cherry Pectoral, is the only perfect substitute for Mother's Milk. It is a strong, nutritious, digesting, astringent, diuretic, and tonic, and contains the virtues of the breast milk. After being taken, it is easily digested, and leaves no residue.

It is a medicine not devoid of grace. All much singingly in a circle, first. Then the file turns itself and in a circle of windings imitate the tortoise to come in a snake-like form, to mimic a snake, but to step out as though they were snakes on the floor. They put each foot down cautiously, and with a sort of a hitch not unlike some of the steps of a hop-witz.

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6. Mo-sa lo-cod-me-cu-tch won-ni-wa-gan.

7. Mo-sa cu-mud-na-nu-cu-tch

8. Mo-sa cu-lo-cau-kuh-nu-moo-wa-ku-

9. Mo-sa we-go-to-doh-mo-wa-cu-tch

wit-oh-so-uh-won woe-we-ge-ti.

10. Mo-sa we-go-to-hod mo-wa-cu-tch

wit-oh-su-nu-mu-ches-e-uh.

In the new Passamaquoddy Chapel at Pleasant Point, are tablets sacred to the memory of these priests, Rev. Francis Cronin, who died in 1854, Rev. Edw-Louis Desmilles, who died in 1843 and Rev. Kenneth A. Kennedy, who died in 1858. They are all buried under the chapel.

This Father Desmilles is the revered saint of the Passamaquoddy tribe. He was a man remarkable for his heroic courage, a deeply cultured and naturally educated, he might have been a bishop, but he gave his life to this poor ignorant tribe. He lived with them eleven years in their huts, and taught them the Christian religion. They did not live in "white man's houses" and had few of the conveniences which they now possess, but their ways of life were more like those of their ancestors. Father Desmilles gave his life for his faith, lost his home. He did more to reclaim the tribe from barbarism than any of his benefactors. I asked one of them about a certain act of supererogation and he said:

"We do not have no more since Father Desmilles."

This good father's life is one of the many instances of self-sacrifice and devotion furnished by the Roman Catholic priesthood. Another priest, Rev. Mr. Cronin, who died in 1854, was a son of a poor fisherman, who had no education, but which illustrates the patriotic and determined course which he finds necessary in dealing with the tribe. Being present at one of the Indian dances, he found some young Indians robbing the clothing of the soldiers of Fort Bowditch, who had the reputation of having wronged two of the Indian girls. The priest ordered several of the stout Indians to tie the wrists of the robbers with ropes and then dash them thoroughly in the river. The Indians have not gone near the village since.

Through the efforts of Father O'Dowd, the Pleasant Point tribe have secured a nice chief who has paid by the State \$100 a year for his attendance on the tribe. Last year, he gave this salary towards repairing the chapel and assessed each family one basket per week for this purpose. One basket per week does not amount to much to the family, but the product was a handsome sum.

Dates of Public Exhibitions.  
Maine State Agricultural, State Pomological, and Androscoggin County Agricultural Societies, at Lewiston, September 14-17.

Kennebec County, at Readfield, September 28-30.

Kennebec and Somerset Union, at Fairfield, September 28-30.

Woopeet County, at Belfast, September 22-24.

West Franklin, at Phillips, October 6-7.

Cumberland County, at Portland, September 27-30.

Oak Creek Valley Society, at Cornelia, September 14-17.

West Penobscot, at Exeter, September 28-30.

North Penobscot, at Lee, September 30, October 1.

North Aroostook, Presque Isle, September 17-18.

West Washington, at Jonesboro' September 28-30.

Penobscot County, at East Eddington, September 23-24.

Cumberland Farmers' Club, at West Cumber-

land, October 5-7.

Lincoln County, at Damariscotta Driv-

ing Park, September 26-30.

North Kennebec, at Waterville, September 23-25.

Waldo and Pemobscot Agricultural Societies, at Monson, September 28th and 29th.

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